

THE LYFE OF SAINCT IUDE

after Saincte Hierome.

Iudas the brother of James, lefte behynde him a litell epistle, whiche is of the seuen catholike epistles. And because he taketh witnesse in it out of the booke of Enoch which is Apocryphe, that is to say, withoute autoyitie, it is reiecte of many: howbeit it hath ben taken wothye autoyitie bothe for the auncientie and vse of it, and is accompted among the holy scriptures.

THE ARGUMENT VPON the Epistle of Iude by D. Erasmus of Roterodame.

It is vchemently displeasid with many wordes agaynst them, that beinge blynded in theyr owne couetous appetites were aduersaries to the Gospell: whiche thyng notwithstandinge ought to seme no newe matter, inasmuch as they were predestinate to this ende, and it was spoken of before by the Apostles, that that kynde of men shall lurkingly cpe amonge the flocke of Chyrtynes. Agaynst these sorte, he so armeth them, that they may forecast bothe to retayne them eyther with blamyng, or saue them by warnyng geuyng. Which thing if they possiblye can not doo, yet they prepare them selues readyly agaynst the commyng of Chyrt.

Thus endeth the Argument.

THE PARAPHRASE OF Erasmus vpon the Epistle of Sainct Iude thapostle.

The texte.

Iudas the seruaunt of Iesus Chyrt the brother of James. To them which are called and sanctified in God the father, and preserued in Iesu Chyrt: Mercy vnto you and peace and loue be multiplied. Beloued, when I gaue all diligence to wyte vnto you of the comen saluacyon, it was nedefull for me to write vnto you, to exhorte you that ye should continually labour in the faith, whiche was once geuen vnto the sayntes. For there are certayn vngodly men craftely crept in, of whiche it was written afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and deuyse God (whiche is the onely Lorde) and our Lorde Iesus Chyrt. My mynde is therfore to put you in remembraunce, for as muche as ye once knowe thys, how that the Lorde (after that he had deliuered the people out of Egypt) destroyed them which afterward beleued not. The angels also which kepte not theyr first estate, but lefte theyr owne habitation, he hath reserued in cuerlastyng chaynes vnder darckenes vnto the iudgement of the greate daye: such as Sodome and Gomor, and the cyties aboute them (which in lyke maner defiled them selues with fornicacion, and folowed straunge fleshe) are set forth for an ensample, and suffer the payne of eternall fyre. Likewise, these beyngc deceaued by dreames despyle the flesh, despyle rulers, and speake cuill of them that are in autoytrie. Yet Michael the archangell when he stroue agaynst the deuyll, and disputed aboute the
body

body of Moyses, durst not geue raylynge sentence, but sayde: the Lorde rebuke the. But these speake euill of those thynges which they knowe not: and what thynges they knowe naturally (as beastes which are without reason) in those thynges they corrupte them selues. Who bee vnto them, for they haue folowed the waye of Cayn, and are vnto the geuyn to the errour of Salam for Iakes sake, and perishe in the treason of Choze. These are spottes whiche of youre kyndnes feaste together, without feare, sedynge them selues. Cloudes they are without water, caryed about of wyndes, trees withoute frute at gathe ryng tyme, twyse deed, and plucked vp by the rotes. They are the ragynge waues of the sea, somynge out they: owne Name. They are wandring herres, to whome is referued the myst of darkenes for euer. Enoch the seuenth from Adam prophced before of sarche, saying: Beholde, the Lorde shall come with thousandes of sayntes, to geue iudgement agaynst all manne, and to rebuke all that are vngodly among them, of all they: vngodly dedes, whiche they haue vngodly committed, and of all their cruell speakynge, whiche vngodly sinners haue spoken agaynst hym. These are murmurers, complainers, walking after they: owne lustes, whose mouthes speake proud thynges. They haue men in greacie reuerence because of auantage. But ye beloved, remember the wordes whiche were spoken before of the Apostles of our Lorde Iesu Christ, howe that they tolde you that there shoulde be begylers in the last tyme, whiche shoulde walke after they: vngodly lustes. These are makers of sectes, fleshy, hauinge no spirite. But ye dearly beloved, edifie your selues in your moste holy saythe, praynge in the holy ghoste, and kepe your selues in the loue of God, lokeynge for the mercy of our Lord Iesu Christ vnto eternall lyfe. And haue compassion of some sepratynge them: and other saue with feare, pulling them out of the tye (and haue compassion on the other) and hate the filthy vesture of the flesh. Vnto hym that is able to kepe you free from synne, and to presente you faultles before the presence of his glory with ioye (at the commynge of our Lorde Iesu Christe,) to God oure sauiour, (tho now Iesu Christe our Lorde) which onely is wise, be glory, maiestic, domynion, and power (before all wordes) nowe and euer. Amen.



Iudas Thadeus the seruaunt of Iesu Christe, the brother of James, write this Epistle not to the Jewes onely nor to other newly conuerted, but to all men in commune, whome the tender mercye of God the father hathe of his owne free will sanctified, and hathe also without the helpe of the lawe, made godly of vngodly, and of Idolatours obedient folowers of true religion, whom also the bounteous goodnes of God had preserved in Iesu Christ to this ende, that they shoulde not auant with other into the dongeon of euerlasting damnacion, whom in like manner his free liberall goodnes hathe nowe called vnto the saluacion of the Gospell. Ther is nothing that I can wishe vnto you moze fortunat, than that the goodnes of God would alwayes multiplie in you his gites, mercie, peace, and charitie: Mercie, that you may absent your selues dayly moze and moze from the vices of your former olde life: Peace, that you may through godlynes of life nourish the concoide, which you haue with God: and Charitie, that you may through mutuall concoide be all of one mynde, and eche one bounteously good to other. Dearly beloved, forasmuche as the loue of the Gospell maketh all thynges commune, whether it bee good, that chaunce or whether it be badde, namely in those matters that pertyne to eternall saluacion: I had so great a desier to write vnto you concernynge your saluacion, wherof I am no lesse carefull, than if it were myne owne, forsomuch as brotherly loue pricketh me forwarde therunto, so as I could not forbear, but I must exhorte you in this Epistle, to stande harde against the false Apostles, for the defence of the sincete saythe, whiche was once deliuered of the holpe Apostles. And not onely to labour in this, that you contynue stedfaste in youre saythe, but also to laye youre helping handes vnto other, that they bee not begyled of

The charitie of the Gospell maketh one to be as glad of an others good, & to be as soyr for an others hurt as though it were to him self, & not as worldly sub

The paraphrase of Erasmus vpon the Epistle

Manne to be
comune, as
the phantas-
ticall Ana-
baptistes do
wikeoly
dreame.

the deceauours. For it is not possible to thinke what a Jewell the treasour of
faythe is, and it standeth vs in hande to watche so muche the more warclly a-
bout vs, that it be not turned awaye from vs. For where as we deliuered the
Gospelles doctryne vnto you purely and syncerely, euen as we receyued it of
Christe, yet there haue a sorte of wiked ones thruste in them selues among in
the meane season, vnder pryntse of religion, and like woolues haue crepte in
to the lozdes shepfold, scityng them selues out in a shewe of godlynes, whete
in dede they are vety enemyes of true godlines. And that thys gaye should not
disturbe poure myndes as though it were a newe matter: it was thus decreed
long a goe by the secret counsaill of God, thus was it spoken befoze, that there
shoulde ryl men which with theyr wiked myschieuousnes shoulde bothe exci-
tise poure godlynes, and pull condemnacion vpon them selues: they turne the
free libetall gifte of our God (wherewith he hath once frely pardoned vs our
synnes, and set vs at free liberty from the sharpenes of the lawe,) in to an occa-
sion of wantones, where as they ought rather to be prouoked through his bene-
ficall goodnes, bothe to maynteyne and furnyssh the Innocencie frely geuen
them, with godly studious endeouours: and being enflamed with the charitie of
the Gospel, to do with a good wyl the workes of ryghteousnes more plenti-
ously and more exactly, than Moyses lawe had appoynted befoze. But nowe
these men abuse the libertye that is geuen them, vnto filthynes and licencious-
nes to synne, and fall of theyr owne accoyd backe agayne in to theyr olde bonde
seruitude, from the which Iesus Christ had redemed the with his owne bloud:
& denye God, whom they once professed, where as he is the onely lord & maister
of all thinges that are in heauen and in earthe: and denye also our lozde Iesus
Christ, which hath made vs free to him selfe with the pryce of his owne sacred
bloude. It auaileth vs nothing to bee redemed, onles we contynue stedfaste to
thende in those thinges, wherunto we are called. I thinke it not necessary, that
I should teache you, scing you forgette nothing, but I only put you in remem-
braunce lest the thing that you knowe should slyppe out of mynde. It auailed
the Hebrues in tymes past noehyng at all, whom (being the figure of the tymes
that nowe are) Iesus trained out of the hard and miserable bondage of the E-
gyptians, through the reade sea in to libertie: but euen the same, whome he mer-
cifully pferued whan they cryed vnto him, he destroyed agayn after a worse
sorte, whan they distrusted and murmured agaynst God in the deserte. That,
which the bondage of Egypte was vnto them, the bondage of synnes was vn-
to vs: that whiche Pharao that straight and intolerable lozde was vnto them,
the deuil was the same vnto vs, vnder whose tyranny for our owne synnes sake
we were intangled. They puttyng theyr truste in God, escaped safely through
the myddes of the waters in to libertye: and we in beleuing the Gospel, haue
through Baptisme escaped Satans entereft. But like as some of them made
not spede with ail one fayth in to the lande of promise: and vnto them the good-
nes of God was not onely vnauaylable, but also it turned in to the heape of
theyr damnacion: euen so vnto vs it auayleth nohyng to haue once set aparte
our synnes, onles we also growe forwarde with constaunt myndes in to better,
and better, and pryce to the enheritaunce of the life of heauen. Moreover I
would haue you to remembze thys also, that it profited not euen the aungelles
them selues to be so created, that they were companions of the Godhead, but
assone as they had chaunged that moste fortunat nature through theyr owne
wickednes

wickednes, and perlisted, not still in the condicion they were in, he thzewe them downe headlong out of heauen, and haupng depzued them of the light of heauen, he damned them in euerlasting darkenes in hel. And there they are relectued in cheynes that can not be loosed, vnto the day of the last iudgement, wherein being condemned, they shall be commaunded to euerlastyng paynes. Howe Sodome and Gomozte and the residue of the cities therinto adioynyng (where as they flourished in all pleynteous wcalthe of thynges) because they abused the liberall bounteousnes of God vnto riot and outragious luste, defilyng them selues with wyked and abonynable soztes of filthynes, are dispatched by the wyath of God, being consumed with fyre from heauen, to thintente they myght bee an example vnto other, that abuse the benefites of Christ vnto the filthynes of life. For they shall not escape the like peyne, that synne after like sozte. Doe not they synne after like sozte, which being deluded with flouening dreames of false pleasures, doe not only defile theyr owne bodyes, but also let naught by theyr iudlers, and those that are in autozytie: and are not afrayed to rayle agaynst them, vnto whō for thautozyties sake they are in, they ought to do reuerence. But Michaell tharchangel, whan he had disputaciō with the deuil cōcerning the body of Moses, was yet afrayed opely to speake raylingly to the deuil though he were the moste filthye scende. But where he could not abyde his wicked talkyng, he moderately tempred his curle, after this wyse: The lozde (quod he) rebuke thee. Than if Michaell were afrayed to speake cursedly to the deuil, howe muche moze intolerable a thyng do they, that are not afrayed to curse or speake cyp of men that are set in autozytie and dignitie ouer them. But these mennes peruerlitie is so great, that where they haue no cause, yet they speake cyp tothe and nayle agaynst those thynges that they vnderstande not. On that other parte they are so soze corrupte with ryot and lecherous luste, that in those thynges, wherein brute beastes being quite without reason, lye well and temperately, as in meate, drynke, and in carnall copulacion, in these matters they behaue them selues moste vnthyftly. But woo bee vnto them, that shall haue the commune reward to happen vpon them with those, whose wickednes they folowe the example of. For they set not Iesus Christ before their eyes to take example at, but Cayn that killed his owne byother, vnto whome the myschicuous soze of enuie perswaded fyrst of al to doe murther: and Balaam, who being corrupt with lurre, went about to curse the people, whō God had blessed: & also Chore, who hauyng stered a conspiracie, rose agaynst Moses, and with his swozne conspirours was by an horrible example quyte dispatched. These are they, which where you liue purely and chastely and embrace Gospelike charitie, are as spottes disgracing your company: and where you fast, they geue them selues to ryotous banquettinges one with an other. Nether are they restrayned for reuerence or feare of any man from lycencious filthynes, but without respecte rashly folowe that thing, that pleaseth theyr own appetites. And yet in these dedes doing, they profess them selues to be teachers of the gospels, and gypdes to true vertue. But they are like vnto cloudes, whiche hang a loft, and where as they woulde appere to be disposed to rayne vpon the thyrsty grounde, yet they are drye, and haue no water to succour the grounde withall, but are rashlye carped about here awaye and there awaye with theyr owne vayne lustes: being lyke vnto trees, whiche in the later ende of corne hartest be sayre blossomed, and make a lpyng hope of fruite, whan they muste wyther by and by, not onely being all together

The paraphrase of Erasmus vpon the Epistle

gether vnfrutefull, but also theye dead, in that they myght haue life them selues vnto Gospellyke godlynes, and drawe other with them into destruction: neither is there any moze hope of life in the, than trees plucked vp by the rottes, wherin is no hope that they shall spryng agayne: who insasmuche as they are vnquiet and geuen to scetes, they alwayes with some manner of newe vproare disturbe the quietnes of the congregacion, being like vnto the outragious waues of the sea, that rushe them vp on hye, and for all that they doe nothing, but raise abroade theye owne rebukes and blames at other as much as in them they: and are like vnto starres, whiche whan they pretende with shewe of light to be guides of the waye, yet insasmuch as they are raiſingers about, and folow not constauntly that whiche is straighte, but are led awaye by theye owne affectes now hither now thither, they carpe those that see simple and incircumspecte into Awpyake. These manner starres that set out them selues with a false feyned light in this world befoze men, shall not escape the iudgement of God, although he doe not now presently punyſh them, but referueth them to the eternal darknes of hell. These men, albeit they are risen vp in our tymes, yet like pou should thinke that some new thyng were chaunced vnto you, Enoch, whiche was the leuenth from Adain, prophesied of them long agoe, and of their tormentes whiche they must in tyme comyng suffer. For he speaketh on this wise: Beholde the lord cometh with an innumerable multitude of his sayntes, to practice iudgement agaynst all, and to reprobue all those that are wicked, of all theye dedes whiche they haue wickedly doome, and of all thinges that they haue subbetnely and fearefully spoken agaynst him: not only those that are naughty synfull lyues, but also the wicked and contumelious persones agaynst God. For in dede they, seeing they measure felicitye of this life by the pleasure of the body, beate impaciently, if they fortune to haue affliction or discommoditie, neither are they stayed to murmur agaynst God at theye querellinges, that he made manne after suche sorte, that he should be but of shorte life, that he should be endaugered to diseases, withing this life to be moſte exceddingly long, and out of daunger of displeasures, because they haue no truste of the lyfe to come. And yet where they can perceaue these folythe and so vile matters in theye myndes, yet theye mouth boasteth of certayn greate high matters, and professeth a certayn wonderfull learned loue of wisdom, where as theye not onely seeue voluptuousnes moſt vileſt that may be, but also handmaking of gaynes, whiche thinge dooeth moſte principally defile the doctrine of Christe. For theye speake not those thinges that the truth of the Gospel teacheth, but the thinges that are pleasaunt and acceptable to them, whom theye hope to get any vantage by. Agaynst the pooze theye are tyranes, but towards the ryche theye are verye clawbackes. The mallice of these men shall the lesse encombye you (dearly beloved) if ye remembze, that it was tolde befoze hande in tymes paste of the other of the Apostles of our lord Iesu Christe, namely of Paule and Peter. For theye tolde vs, that in the later tymes there shoulde rise vp mockers, that shoulde despyle the moſt pure doctrine of Christe with theye wicked greedynges, not lpyng after the rule of the Gospel, but after theye owne wicked and abominable affectes. And them a manne maye knowe by thys marke. Whereas other that lpye after the spirite of Christe, and hauyng contemned earthy thinges set theye studie vpon heauenly thynges, agree in one quiet con corde, these stere by diffencions, because theye bee worldelinges, and geuyng them selues

selues in to the seruice of worldly affectes, and boyde of the spirite, they hunt after voluptuous pleasures, seke to reigne aloft, and scrape after lucte. And those that let theyr myndes vpon these matters, are not fitte for Christen con-
 corde. For they had rather disturbe the tranquillitie of the flocke, than to be brought in to orde. But as for you, deare brethren, that are spirituall, see you geue diligence, that you maye be moze and moze, as lyuing stones, heaped together in to the buylding of God, cleauing fast to the sure foundation of your moste holy sacred faith. Once you were perswaded, that the godly shoulde not want theyr rewardes, how soze so euer they are afflicted here in this life, requyre not rewarde therfore in this worlde: and the wicked shoulde not faile of theyr delictued tormentes, couet not to reuenge your selues. And therfore make earnest cryng for the helpe of God continually with pure and spirituall prayers, and preserue you euery one other with mutuall concord, and mutuall charitie. For God heareth none but those that be of one harte. Nether put you any distrust, if you be turmoyled sondry wayes in this worlde for Christes sake, but loke for the mercie of God to be exhibited not in this life, but in the lyfe that neuer shall ende. In the meane season hauyng consideration of the persones, geue you diligence, to saue al men, some gently and frendely in calling them agayn vnto better purpose, and the other saue with feare, as if you catched them out of the fire: and hate not þe me, but this carcas defiled with pearthy affectes, wherwith mans mynde is burthened and defiled, as it wete a cote soyled in filthe. And it is conuenient to amende other mens faultes so much the moze gentle, in that no man being conuersant in this sely body can chole but bee vncleane. For that is not in the power of man lest any manne shoulde boastingly chalenge prayse to him selfe, but all glozpe, might, empire and power bec onely vnto God our sautour, through Iesus Christ our lord, not onely in this worlde, but before all worldes and in all ages to come for euer & euer. For in dede there is none but god alone that is hable to geue thys vnto those that labour for it, that although being enuironed with the sely fragile body, the worlde calleth you on euery side away fro the purpose of godlynes, yet you kepe your selues Innocent still to the ende, & that not onely me can fynd nothing in your maners, to fynde faulte at, but also that you are ordayned such in the sight of Goddes Maestie, that he is displeased with nothyng in you, whiche seeth the moste inwarde passages of your myndes. And whan that shall come to passe, you shall retoyce and be glad in the commyng of our lord Iesu Christ, whan other shall make heauy cheare, whiche seme in the meane space to lyue swetly. And that thys maye so be, prayer ought to bee made with all earnest desyres.

Thus endeth the Paraphrase
 vpon Jude.